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A
S E R M O N,
PREACHED AT
G R E A T O U S E B O R N E,

ON
TUESDAY, the 19th of DECEMBER, 1797,

Being the Day appointed by His MAJESTY

FOR A

General Thanksgiving,

TO

ALMIGHTY GOD,
FOR OUR NAVAL VICTORIES.

BY

THE REV. SAMUEL CLAPHAM, M. A.

Vicar of Great Ouseborne, near Knarebro'.

HUMBLY RECOMMENDED TO THE NOBILITY, GENTRY,
AND MERCHANTS, TO DISTRIBUTE AMONG THEIR
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To the Right Reverend Father in God,

WILLIAM,

BY DIVINE PERMISSION,

LORD-BISHOP OF CHESTER.

MY LORD,

THE following plain Discourse was first written, and is now published, with the hopes of removing the doubts entertained by some, and of dispelling the apprehensions excited in others, in consequence of the industrious dissemination of many cheap publications of the most pernicious tendency, and of the most malignant influence. I solicited the honour of prefixing your Lordship's name to it, that I might have an opportunity of publicly expressing the very high regard, I, in common with the whole body of the Clergy of your extensive Diocese, entertain for your character; and of publicly acknowledging the very many obligations you have been pleased to confer on, my Lord,

Your Lordship's

Most dutiful, obliged,

And devoted Servant,

SAMUEL CLAPHAM.

Knarebro', Jan. 6th.

1798.

Lately Published by the same Author,

A SERMON, preached at Sunderland, for the Benefit of the Charity School, December 16th, 1792. Dedicated, by permission, to the LORD BISHOP of CHESTER.

A SERMON, preached at Knaresbro', for the Sunday Schools, July 12th, 1793. Dedicated, by permission, to the LORD BISHOP of CHESTER.

A SERMON, preached at the Visitation of the Lord Bishop of Chester, holden at Boroughbridge, September 2d, 1794, in which is impartially considered, how far METHODISM conduces to the Interests of Christianity, and the Welfare of Society. Published by HIS LORDSHIP's COMMAND.

A SERMON, preached at Knaresbro', October 12th, 1794, before the Royal Knaresbro' Volunteer Foresters. Dedicated, by permission, to the RIGHT HONOURABLE LORD LOUGHBOROUGH, LORD HIGH CHANCELLOR of GREAT BRITAIN.

A SERMON, preached at Stockton-upon-Tees, on the Fast Day, March 25, 1795. Dedicated, by permission, to the HONOURABLE and RIGHT REVEREND the LORD BISHOP of DURHAM.

A SERMON, preached at Knaresbro', October 23d, 1796, on occasion of a Form of Thanksgiving being read for the late abundant Harvest.

A SERMON, preached at the Visitation holden at Skipton. Published at the Request of the Ordinary and Clergy.

A SERMON.

ROMANS xiv. 19.

Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another.

IN this chapter the Apostle, with much strength of reasoning, and power of persuasion, endeavors to reconcile two descriptions of men, who, by their eager disputations, seemed not only to threaten the peace, but also to endanger the existence of the church, which he had established, and was solicitous to improve in the truth and graces of Christianity. After replying to their arguments, and obviating their objections; after dissuading them from a pertinacious adherence to their preconceived opinions, and inveterate prejudices; he beseeches them, in the spirit of that gospel which he was propagating with such zeal, and defending with such ardour, not to excite in others, nor encourage in themselves a disposition to interrupt the harmony, and disturb the repose of that holy religion, under whose shade all the moral qualities, and civil virtues were to be fostered and protected:

Rather, he continues, "Let us follow after the things which make for peace, and things wherewith one may edify another."

We are now assembled, by the command of our most religious and gracious King, to offer our public and most solemn thanksgivings to Almighty God, for the signal victories obtained by our fleets over the three several powers who have maliciously planned our fall, and openly threatened our destruction. The advantages arising from these victories are so numerous and interesting to ourselves, and the consequences of them so destructive to our enemies, that the devotions of this day, whilst they are recommended and enjoined by our earthly, are expected and demanded by our heavenly King. It is not long, since our navy, which has ever been considered as our impregnable bulwark, became, through the intrigues and artifices of abandoned and desperate men, the object of our distrust and of our dread. And had the rulers of our country not been possessed of an union of firmness, moderation, prudence, wisdom, and vigilance, all directed by an unerring Providence, that navy which hath so often triumphed over our foes, demanding instant submission, or preparing instant death, would most probably have been delivered up to our enemy, or would at least have pointed its instruments of destruction against order, allegiance, and subordination.

Preserved

Preserved, as we are, from such imminent dangers which threatened in their effects to annihilate our laws, our liberty, and our religion; and confirmed, we trust, in the enjoyment of them, as by many other means, so by the distinguished and important victory, the celebration of which is so honourable to our country, by the very liberal contributions made for the comfort of those who were wounded, and for the support of the widows and orphans of those who fell in the glorious conflict; our pious Sovereign, esteeming his subjects equally interested with himself in the event of that, and of the two preceding naval engagements, wisely directed that we should pour out the effusions of our souls to our Almighty Preserver in a public and general Thanksgiving for his mercies vouchsafed unto us. The blessings accruing from these splendid victories, I need not enumerate: they are such as every man of common understanding is enabled to appretiate.

I will presume upon your patience, whilst in the subsequent discourse, I direct your attention to a few circumstances, at this juncture, highly deserving your most serious consideration. I may indeed, in what follows, seem to deviate from the ordinary course of preaching; but in attempting to reconcile your minds to the heavy expences, seeing they are indispensably necessary, with which the country is now about to be burthened; and in endeavouring
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to remove the prejudices so eagerly inculcated, and so unwarily received, by means of which some men are made uneasy, and others become dissatisfied; I shall not, I hope, be considered, as having chosen a subject ill adapted to the solemn occasion of our present meeting.

The *injustice* of the war in which we are so unhappily involved is a loud and a popular topic of complaint. It must be confessed that some wise and good men were persuaded, that the calamities of war might originally have been prevented. We were however assured by those, who, from their official situations, were best enabled to form a right judgment, all of whom were unanimous in their opinion, that War was **ALTOGETHER UNAVOIDABLE**.—For can it be supposed that they, to whom the government of the country had been committed, would have united in abusing the confidence, and betraying the trust of their Sovereign, in imposing on the understanding, and counteracting the wishes of the whole nation? Can it be supposed, that, when the national debt was already enormous, they who had shewn such laudable zeal to reduce it by annual diminution, and had actually made some progress in the meritorious undertaking, would have studiously created opportunities of forfeiting all claim to public confidence, by undoing all they had done before? What! can malignity devise, can folly embrace an opinion so wild and chimerical as this? Will
common

common sense suffer us to believe that characters, who have at stake the largest property, who are bound by every tie, both divine and human, which can restrain the conscience, and influence the heart, would unnecessarily and wantonly have embarrassed the nation with an increase of burthen, and an augmentation of debt, when both they and their posterity, together with the whole kingdom, must so severely feel its effects?

That peace with our enemies could not be preserved, may fairly be deduced from the following circumstance. A most respectable party, conceiving the state of the country to demand the most vigorous exertions, renounced their political attachments, and voluntarily became responsible for measures, they had before approved, and then undertook to sanction and pursue. Can you possibly suppose that these men also were infatuated? What inducement could they have to associate with those who were determined to dissipate the treasure, and shed the blood of their country? Where, it may be triumphantly asked, was such an assemblage ever found of possessions, of talents, of virtues, as among those who compose the present Administration?

Should you think yourselves incompetent to decide on the merits of Ministers, enquire what is the opinion entertained of them by all your neighbours, who, from the extent of their fortunes,

fortunes, are interested in the welfare of their country, and who, from the stations they fill, and the rank they support, may be considered as likely to inform themselves whether the vast machine of government is well, or ill conducted; and I am persuaded you will find that all of them whom you admire for their knowledge, and respect for their probity, repose the highest confidence in the wisdom and virtue of his Majesty's Ministers. The same enquiry which would, I doubt not, be attended with the same result, might, with equal propriety, be recommended by almost every preacher to his congregation, on this day assembled with the same pious intention as ourselves.

Still you say, that the uniform language of those in opposition to the crown is, that the country is fast verging to ruin; and that if there be not, and speedily, a total change of system, there must be a general wreck.

That there are among the opponents of government a few men possessed of very distinguished talents, of very large possessions, of very amiable virtues, the most bigotted attachment to our present rulers will unfeignedly acknowledge. But even they among these few who stand high in the estimation of their country, generally express their concurrence with the measures of Administration, and only withhold their support, it is said, from personal pique, and personal resentment. The repeated

repeated declarations of Patriots, as they very improperly call themselves, that the country is in imminent danger would be truly alarming, were not the degree of alarm very considerably abated, by an intimation sometimes not very delicately conveyed; and not unfrequently, by a declaration publicly made, and indecently expressed, that by the exertion of their *auspicious* talents, the application of their *supreme* wisdom, and the exercise of their *inflexible* œconomy, the credit of the nation might, in time, *perhaps*, be retrieved. What credit is due to such *prepossessing modesty* and *engaging diffidence* let the following circumstance declare. They solemnly pledged themselves to support Administration in the conduct of the war, provided that the enemy would not listen to terms of peace. When men violate a promise, they renounce all claim to integrity. They daily arraign characters distinguished by their wisdom, and revered for their virtue, as totally incapable through their want of knowledge, and utterly improper through their want of principle, to be entrusted with the care of the national expenditure. All the acts of government, for the most part, are, by them that profess the highest love of their country*, intentionally misrepresented.

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* “What can be more provoking to any man who really loves his country, than to see men pretend to love
“ their

The plans of Administration are loudly proclaimed to be inefficient in their principle, and vexatious in their operation. Every measure is attributed to motives, by which we cannot conceive men called to the highest stations to be actuated, and is reprobated with such imposing eloquence, and brilliant colouring, that were it not justified by plain sense, and enforced by incontrovertible reasoning, and indubitable necessity, the nation at large might often be misled, and guilt be attributed, where praise is due. I will bring to your mind an instance

“ their country, and to wish to save it, and yet—instead
 “ of doing all in their power to help things forward—
 “ doing all in their power to hinder every measure proposed ; and at last quitting their posts, at the very moment when (as they themselves allow) the country is in
 “ the utmost danger possible ? And let any man read the
 “ speeches, which have been put into the papers, as
 “ those of the heads of the opposition ; and consider the
 “ conduct of the Irish, the Seamen, &c. ; and then say,
 “ whether those speeches did not occasion much of the
 “ mischief which has happened ? ”

See a most excellent publication entitled, *REFORM OR RUIN*. An abridgment of it is sold, price 3d. or 2s. 6d. a dozen to those who buy a number to distribute. May I presume to recommend to the Nobility, Gentry, the superior Clergy, and Merchants, the distribution of the Abridgment among their Tenants, Parishioners, Manufacturers, &c. ? I have yet seen no pamphlet so well calculated to correct the errors, and impress the minds of the lower class of people. The Author is entitled to the thanks of every man who is solicitous for the preservation of the State, and the interests of the Gospel.

instance which every hearer will recollect. When the intention was first declared by his Majesty's Ministers of putting the kingdom into a state of defence to repel the attacks of the enemy, the very idea of an invasion of our coasts was ridiculed by opposition as one of the most chimerical projects which could enter into the heart of man; so that had Ministers suffered themselves to be influenced by their clamours, our frontiers would have been unguarded, the enemy invited by our supineness, and we should have become an easy prey to their sanguinary violence.

In delineating the conduct of those who act in opposition to the crown, I would not be understood to speak of them with the shadow of disrespect. The principle, unhappily for the country, of every opposition, in order to awaken discontent, and enflame indignation, is the same. It was said by a very learned and highly respectable Prelate*, of an opposition entitled certainly to greater credit than the present, that "parties once had a principle belonging to them, absurd perhaps, and indefensible, but still carrying a notion of duty, by which honest minds might easily be caught."

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* See a very eloquent Sermon, preached in 1778, by his Grace the Lord Archbishop of York.

“ But they are now,” continues he, “ combinations of individuals, who, instead of being the sons and servants of the community, make a league for advancing their private interests. It is their business to hold high the notion of political honour. I believe and trust it is not injurious to say, that such a bond is no better than that by which the lowest and wickedest combinations are held together; and that it denotes the last stage of political depravity.” The inference I wish every man to draw is, that confidence is very justly due to his Majesty’s Ministers, and a co-operation with them in our several spheres an indispensable duty; of some of us by complying with their directions, and executing their commands; and of all by cheerfully contributing our several proportions towards the national interest and welfare.

The heavy burthens which are now about to be laid, will doubtless, however modified, be by some severely felt. Unhappily in consulting a general good, a partial inconvenience cannot always be avoided. But what is the object proposed by them? It is to secure your property, and preserve your possessions. As, however, you do not see the danger with your eyes, you conclude, that to make preparations, in order to repel it, is unnecessary. Now should your cattle be driven off your lands, your grain and hay wantonly consumed by fire, your houses plundered; or your whole
property

property put, as it is termed, *into a state of requisition*, rather than the expence which Government is compelled to impose, should have been incurred: when you should find yourselves bereaved of what you had been so many years in acquiring, how would you then lament that the most rigorous contributions had not been demanded, that you might have escaped the situation into which you were brought! Miserable indeed, my brethren, beyond all expression would be that situation, in which the farmer had neither corn nor cattle to sell, and the manufacturer and the artisan were without money to purchase—where labour was suspended, commerce interrupted, and all the comforts of life lost. it may be, for a long season, lost! This, should the clamours and misrepresentations of Opposition succeed, would indeed, in all human probability, be the case: but an evil of such prodigious magnitude shall we not by all possible means endeavor to avert? Shall we be so base to our country, shall we be so injurious to our families, as to be unwilling to contribute our money for the preservation of the one, and the happiness of the other? Shall we be so unworthy of the name of Britons, as to refuse to join hand and heart to preserve our wives and children from the horror of beholding an armed enemy entering our doors, and taking possession of our habitations? If you love your country, if you love your families, cease to murmur, cease to repine. Let us discharge

our duty as citizens: let us encourage, let us edify one another: let us all humbly pray unto Almighty God, that He will not be wroth with us for our sins, nor abandon us for our iniquities; but that He will go forth with our fleets and armies; and that if our enemies persist in their desperate purpose, that He will continue to impart wisdom to our councils, judgment to our commanders, and valour to our fleets; that He himself will continue to protect us with a strong hand and an outstretched arm.

It is a source of satisfaction to us to be able to reflect, that overtures have been twice on our part made, and proposals offered to bring about a general peace. The indifference with which they were both times received, and the indignity with which they were as often rejected by the enemy, I forbear to relate. The most frivolous pleas, the most ridiculous pretences were urged in justification of their conduct. The real cause is evident to every one. The men, who in that devoted country, have forcibly seized the reins of government, are aware, that, as soon as peace shall be established, and their numerous armies shall have returned to their capital, the power they so wickedly usurped, and so cruelly exercise, will cease. But what dangers may be attached to the renunciation of it, they cannot clearly foresee; the consciousness of guilt may indeed suggest some awakening intimations.

intimations. The continuance of the war is doubtless to be ascribed to this cause, and to this cause only. So regardless are Republican Legislators of the treasures of their country, than and the blood of their countrymen! men who

Should the enemy be really serious in their boasted threats of an attempt, hazardous as must be, to invade us, our conviction cannot but be universal, that every possible effort ought to be made to frustrate an attempt, which, if successful, is pregnant with ruin to this country; yet the expence attending the mighty preparation, should, it is said, be *entirely* confined to men possessed of large fortunes, as their property is the chief object of defence. But is not *our* property, be it what it may, as valuable to us as theirs is to them? It is our all: and should we lose it, we shall have the mortification, which will cease only with our life, of "having eaten the bread of "carefulness to no purpose." Will not our wives and children, together with ourselves, suffer all the inconveniences and hardships which want can bring, and poverty entail upon us? And should we not be a continual prey to the most stinging reproaches, for having been so criminally unwilling to expend a small part of our several incomes, in order that we might have been enabled to preserve the rest?*

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* The following note would have been more properly introduced in page eighth, but was sent too late for the press.

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We enter into associations for the preservation of certain parts of our property, which, if we lose, we feel to be merely vexatious; we cheerfully contribute our several stipulations in order that the depredator and the prey may meet with his deserts from the hands of justice: and shall we be so unaccountably perverse, as to refuse our aid towards the preservation of every thing which is dear to us? towards disappointing the designs, and defeating the attempts of our enemies; who, if we are to form a judgment of their conduct towards other countries—not those only they have subdued, but those also they have received into their protection—would ruin the flourishing state of our commerce, interrupt, probably for a series of years, the improvement of our agriculture, and exact contributions so enormous, as would leave us little indeed for our own support? By a certain description of people some indulgences must, it is evident, be given up, and some sacrifices must be made. But it is surely wiser to give up

“ At the moment when Government had concerted measures to prevent, by every possible means, a rupture with France, and Lord Auckland was employed for that purpose, his Lordship declared in his place in the House of Peers, that *he had received the most positive information from General Dumourier, that the French Government had then wantonly determined to declare war against this country.*” After such a declaration, it may reasonably be expected that no unprejudiced man will persist in saying, that the war is unjust in its principle, or that it was entered into unnecessarily.

up voluntarily such indulgences, and to make cheerfully such sacrifices, rather than that each of us should descend lower, very considerably lower, it may be, in the scale of society, than we stand at present? Have those men who complain of grievous taxes, and who murmur at the national expenditure, reconciled their minds to that state of humiliation which inevitably awaits our country, if we do not resolve to preserve it from insult; and to that degree of distress which we must all inevitably and individually experience, if our spirits were so mean, and our avarice so sordid, as to refuse to defend ourselves? There may be such men, but, I thank God! they neither constitute the largest, nor the most respectable part of society.

It is very erroneously supposed, that the rich and the great pay no proportion of taxes, compared with the tradesman, the farmer, and the lower orders of the people. Believe me, there is just the same difference between theirs and ours as between a wave and a drop: in other words, there is more than a proportional difference, between what is paid by them, and by the subordinate classes of the community: We live under the most equitable government upon the surface of the globe: The legislature in all its proceedings, consults as far as human wisdom will permit, and urgent necessity allow, our convenience and comfort. Were you fully sensible of the blessings you enjoy, when compared with every other European Nation,

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the murmur of discontent would be suppressed; the voice of joy and rejoicing only would be heard in our land.

To render the lower class of men impatient to bear, and eager to exchange their condition, every stratagem hath been employed, and every machination used, which malevolence could devise, and subtilty insinuate. Hitherto, blessed be God! without effect. The most delusive pictures of equality have been presented to their imaginations, to incite them to realize in this country, the scenes which have disgraced, and the horrors which have pervaded that distracted, and if all men were at liberty to speak their sentiments, that miserable nation, whose rulers have not only questioned the existence, but even renounced the worship of Almighty God. In order to facilitate the means, and accomplish the ends of those who were actuated by the ambition of overturning the old, and of usurping the direction of a new Constitution, the passions of the poor were enflamed, and their hopes of advancement encouraged; but no sooner had success crowned their profligate efforts, than they were reduced to the most piteous and lamentable of all situations. Like Joseph's brethren, "they looked one upon another, saying, Give us bread that we perish not, we and our little ones." Often "have our hearts fainted within us," whilst we were perusing the accounts of the various distresses, which in every

every shape, equally assailed the ignorant and the deluded. They cried for relief, but their cries were not heard: the only redress they met with was, to be dragged before a mock tribunal, from whence they were led without pity to the scaffold, where the executioner put a period to their wants, and their cries together. The mechanic and the labourer in this country, when burthened with a large and helpless family, or when oppressed with sickness, or disabled by infirmity, no sooner solicit, than they obtain relief. Their property, of whatever it may consist, and their persons, however mean, are entitled to the same protection and security, as the Great can claim, and the Noble can enjoy. When they labour, their wages cannot, on application to a Magistrate, be withheld; and when they conduct themselves with regularity and propriety, they never fail to receive that support, and meet with that encouragement, which not only reconcile them to, but by the good providence of God, render them happy in that station, which the Almighty hath, for wise purposes ordained them to fill. To the native sense then, and to the unbiassed understanding of the lower class of people we appeal, and ask them, whether, in their passage through this life to a better, "having food and raiment, they "have not wherewithal to be content?" In every tax which is laid, and every burthen which is imposed on the country, how far, my Christian brethren, your welfare will be affected,

affected, and your interest injured, is always a subject of minute enquiry, and of serious discussion. The Legislature, with a sparing hand, and a reluctant touch, enhances the price of those articles which are necessary to your support, and indispensable to your consumption. Rest assured, that however urgent may be the demands for the purpose of preserving our persons from the sword, and our property from the plunder of the merciless invader, your comfort will always most carefully be consulted. May it then, as it is the duty, be the determination of us all, "both rich and poor, to follow after the things which make for peace, and things wherewith one may edify another!"

There is one thing more which I cannot omit to mention—the extreme impropriety of suffering yourselves to be made uneasy, and to become dissatisfied, by the ridiculous accounts every day so industriously circulated, respecting the designs of the executive government. You do not consider that the authors of such accounts have no other end in view than to irritate and enflame you, and to prepare you for a violation of order, and a contempt of authority. If disturbances arise throughout the country, their diabolical purpose is answered. They well know that it is by misrepresentation only, you can be prevailed with to support their interests, and promote their purposes.

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The topics which I have selected for the subject of this discourse are, I am not ignorant, unusual, and may perhaps, by some, be thought improper: but whatever tends to your edification, to remove your prejudices, to dispel your apprehensions, to inform your understandings—on these subjects, more especially on occasions like the present, I feel it to be my duty to expatiate.

I will beg the continuance of your attention a little longer, whilst I more immediately advert to the cause of our present meeting.

From our avowed omission, I may say contempt of religious, from our consequent transgressions of moral duties, we are very certain that “we have most justly provoked God’s wrath and indignation against us.” A most unhappy change hath, within the course of a few years, taken place in the morals of this country. Instead of propitiating the mercy, and averting the displeasure of the Almighty, we in too many instances, seem to defy his vengeance, and to challenge his indignation. The Ministers of the Gospel had formerly the happiness of exhorting their flocks to perseverance in piety: we, on the contrary, have to beseech you to enter into its paths; and, God knows, it is not often that our voice is heard. As our people live, they die. You think yourselves at liberty to come to church if you please, or to absent yourselves, if you feel the smallest

smallest indisposition to divine worship.— Melancholy is the reflection, that a congregation is seldom so numerous as to consist of more than half of the inhabitants, who might, without inconvenience to themselves, be present. How this matter will be settled at the tribunal of God, it behoves many of you, my brethren, to think beforehand. Whatever others may do, and whether they will recommend themselves to the favour of God or not; let me, I beseech you, prevail with you to take this important subject into your immediate and most serious consideration. Without a regular attendance upon divine ordinances, we cannot be good citizens; without an uniform practice of religious precepts, we cannot be true Christians. That we may know whether we are entitled to the character of the one, and the rewards of the other, let every man here present, put these questions fairly to himself: Have I discharged my religious duties, as I shall wish I had done, when I shall stand at God's judgment-seat? I am commanded in holy scripture, to pray fervently and devoutly to the Almighty—have I so much accustomed myself to do it, that it is become a duty which I perform with pleasure, and omit with regret? I am enjoined to commemorate the death of my Redeemer in the blessed sacrament—have I communicated regularly; and have I made, as worthy communicants always do, a sensible and visible progress in uprightness and piety? I am required both by the injunctions of
 heaven,

heaven, and the ties of affection, to bring up my children in the faith and fear of God—have I laid in their own minds the foundation of their everlasting happiness? Have I instructed them in their duty, and convinced them by my personal example of the satisfaction, of the pleasantness to be found in an undeviating, and conscientious discharge of it? Recur now to your hearts: do they applaud you? or rather, do they not suggest some misgivings? Everlasting happiness is of too, too much importance to be treated with indifference. Let us, therefore, all of us, the pastor and the flock, “examine ourselves whether we be in the faith: let us prove our own selves.” If we find upon examination, that we have not made our peace with God, let us all this day be prevailed with, to cease “to do those things we ought not to have done;” and to begin, from this moment, to do uniformly and conscientiously “those things we have left undone.” Almost every man hath, in his own mind, fixed some certain period when he purposes to begin to amend his life. God grant it to be the determination of all the souls committed to my care, to make this day the memorable day of their repentance from dead works! and may the blessed Spirit assist, strengthen, confirm the pious determination!

What may be the event of war is known to the God of armies alone: The same universal

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deluge

deluge of wickedness may overflow this sinful land, as that which hath overwhelmed the country of our implacable enemy: This holy place in which we are now assembled, instead of continuing to be, what it now is, an house of prayer, and the sanctuary of the Lord of hosts, may be converted into "an house of merchandize, or a den of thieves:" The worship of God may be extinct; and the opportunity of hearing his word, and of giving praise to his name, may no longer be allowed: Even some of us who are now here may be slain by the sword, or executed by the vengeance of the enemy. Since then the issue of war is uncertain, "Let us not fear them which can kill the body, but let us fear Him, who can destroy both body and soul in hell." Whatever may become of us here, let us at least have a friend in the Almighty; "Let us this day acquaint ourselves with Him;" let us supplicate his mercy; let us become his children; let us walk in his ways, and set him every moment before us, that we may not dare to transgress his commandments.

That such holy impressions may be made upon our souls, let us address ourselves in fervent prayer to God, beseeching him that we may, by the assistance of his Spirit, be enabled to "walk before Him in holiness and righteousness all the days of our life."

Almighty

Almighty God, who makest the heavens thy throne, and the earth thy footstool; who reignest in heaven encompassed with angels and archangels; yet vouchsafest, in an especial manner, thy divine presence to thy faithful people upon earth, assembled in thy house, to worship thy majesty, and to glorify thy name; "We thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving."—Hitherto, O Lord! Thou hast given victory unto our King over all his enemies; hitherto, blessed be thy holy name! Thou hast "delivered us thy servants from the peril of the sword." Grant that our hearts may be unfeignedly thankful for all thy mercies; that, impressed with a sense of thy goodness, we may "shew forth thy praise from generation to generation. Thou, O Lord, art our Father, our Redeemer, thy name is from everlasting." We desire to live and act henceforth as becometh thy children; to devote ourselves to thy service; to love thee, to fear thee, to worship thee, and to be wholly thine. And whilst, O Lord, we supplicate thee for such inestimable blessings for ourselves, we implore thee to touch the hearts of our enemies, and to possess them, equally with ourselves, with the love, and the fear of thy holy name. We ask not their destruction, that thou wouldest rebuke them in thy wrath, and visit them in thy hot displeasure; but that
thou

thou wouldest enlighten them with wisdom, and bring them back to a more perfect knowledge, and to an evangelical profession of the truth, and of the religion of thy beloved Son. This is the vengeance we would obtain of thee, and the victory which we pray thou wouldest gain over them : that we and they, together with all, who profess thy name, and hope in thy word, may live obedient to thy will, and devoted to thy service here, and may finally be received into the mansions of everlasting bliss, there to dwell with Thee, our Creator, with the blessed Jesus our Redeemer, and the Holy Spirit our Sanctifier to whom, three persons, and one God, be ascribed all honour and glory for ever and ever,—
AMEN ! AMEN !

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